

OL. XXIII, MARCH 1961, NO. 3

MONTHLY JOURNAL OF THE DIVINE LIFE SOCIETY: DEDICATED TO THE CAUSE OF THE DISSEMINATION OF SPIRITUAL KNOWLEDGE AND INculcation OF ETHICAL AND CULTURAL VALUES. FOUNDED BY HIS HOLINESS SRI SWAMI SIVANANDA.



Every nation should grow after the pattern of its own growth, of its cultural tradition and spiritual background. India cannot dispense with the rich spiritual values that have grown in her soil through the ages past, for that would mean the death of the nation; nor can we take a complacent view of the pressing need for the material welfare of our long-suffering people, for that would mean a pernicious depravity of all that is noble and glorious in our life.

The spiritual and cultural progress of a nation is dependent, to a large extent, on its material well-being. The mind can soar high only when it is free from the anxiety for basic material needs. No moral stature or national virtue can endure long under dreary economic distress. The so-called spirituality of a beggar is, indeed, the scavenger of frustration. The nation needs a balanced material and spiritual reconstruction.

—Swami Sivananda

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1st March 1961

Sri Sri Daya Sankar & R.C.S.
New Delhi.

Bless belongs to him who
restraint his anger and
Controls his senses and mind

My need of God is
found am ever . It is of
every day and every moment.
The Divine Name is the sole
panacea for our suffering
May God bless you Sri Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar:

April, 1961)

- | | |
|-------|----------------------------------------------|
| 2 | Easter |
| 11 | Ekadasi |
| 12 | Pradasha Puja |
| 14 | Solar New Year's Day |
| 14 15 | Amavasya |
| 18 | Parasurama Jayanti |
| 20 | Sankaracharya Jayanti |
| 26 | Ekadasi |
| 28 | Pradosha Puja |
| 29 | Narasimha Jayanti |
| 30 | Purnima;
Buddha Jayanti;
Kurma Jayanti |

SUBSCRIPTION RATES

Annual subscription : Rs. 4;
for two years : Rs. 7; for
three years: Rs. 10; single
copy: 37 n.P.



THE DIVINE LIFE

VOL. XXIII

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The Master Said....

You ask me, how is that spiritual aspirants do not attain Self-realization even after doing *sadhana*, or serving in a religious institution, with dedication, zeal and ardour, for a long number of years.

Once a Swami, whose service to the Guru and humanity over a period of thirty years could hardly be equalled by an ordinary man and who had never thought of his personal gain, was asked the same question. His characteristic answer was: "Have I to grow two horns?"

It is only a Self-realized man who can truly understand what Self-realization is; I do not mean the intellectual, the emotional, the subconscious being of man—to realize which itself is a tremendous achievement—but the Universal Self, the Reality behind all phenomena.

PROCESS OF SELF-UNFOLDMENT

To describe Self-realization is itself its negation. It is beyond the perception of the mind, and, therefore, cannot be conveyed through the mind, and perceived by another mind.

There cannot be more ignorant ques-

tions than: "Have you realized?" "Why have you not realized?"

Self-realization is an infinite process. Let there be no illusion about it. You can only progressively come nearer and nearer to it, maybe through hundreds of births, maybe in one birth you will be able to shed a good deal of the animal in you and spiritualize your nature to a large extent, but once you have truly merged yourself in the Absolute, you then, cease to be "you," and there is no one to say "I have realized," even though you may continue to have your body, for the sake of doing spiritual good to the world, as a Jivanmukta. But even the Jivanmukta has to "condition" his pure consciousness, or rather his identity with it, in the physical plane, now and then, for otherwise, his body will perish.

NEVER OVERESTIMATE YOURSELF

The simile in the *Yogavasishtha*, which compares the time taken to attain Self-realization as it would to squeeze a flower, is meant for the great adepts or mighty spiritual souls that have already passed through numerous cy-

cles of incarnations, and born for the last time on earth. There cannot be a more horrible delusion for any spiritual aspirant to think in terms of them from the very outset.

Search your heart, and you will find what dreadful, ferocious animals lurk within. You think you are integrated, unified, a spiritual aspirant, but you may actually be a narcissist, a pervert, a symbol of vanity, delusion, frustration, hypocrisy, morbid selfishness and egotism. You think you love the Self in all, but what you actually love in others are none other than your own diabolical vanity and ghastly egotism. You think you are a spiritual aspirant, but you may, in fact, be a psychotic, searching for security and an emotional prop, trying to shift the centre of frustration, while being possessive and egotistic all the time.

REAL ASPIRANTS ARE RARE

True spiritual aspirants are very rare, and rarest the realized souls. Even the greatest of saints say that they have only caught a glimpse of Truth as one would the bursting of a big dawn; even the greatest of scientists say that they have only picked up a few pebbles on the vast seashore. The first thing that an aspirant should learn is *humility*. It is only the vanity-ridden perverts that are weak, not the truly humble seekers.

The flint-hearted can never hope to attain spiritual progress even in a hundred births. Compassion, warmth, tenderness, generosity and resolution are synonymous with spiritual aspiration. Running away from the hard realities of life does not make a good *sadhak*. Understanding of life is the first step in *sadhana*.

Trust not your self-esteem. You are not what you appear to be, but how you are

generally and approximately felt in others. It is your gross selfishness that gives you away. It is your imputation of motive on what others say to you that gives you away. It is your animal passions, vulgar and brutal manners that certify what you are. Good manners and compassion can never be separated from spiritual aspiration.

HUMBLE YOURSELF FIRST

You ask, why spiritual aspirants do not attain Self-realization even after being on the path for so many years. Search your heart, lift the lid of your vanity, and you will know the awe-inspiring nature of Self-realization. It is ludicrous for a pig to ask how a rose smelt. The pig has to transform itself into a human being first. Self-realization is not like a six-year post-graduation coarse.

Humanization of the animal nature is the first step on the spiritual path. A little less of thinking of oneself, and a little more of the good in others and the good of others; a little lifting of one's mind from one's food and clothing and petty interests; a little less of tightness in one's purse; a little less of talking about oneself; a little restraint on injuring others; a little charity of heart and self-abnegation; a little lessening of mundane desires; a little gratitude and humility—are all little steps on the spiritual path.

If one has taken recourse to these, in addition to a little selfless service, and practice of concentration and meditation—not on the fantasy of one's imagination or perverted self-delusion, but on the prescribed course given in the scriptures for the beginners—then, one would indeed begin to have a measure of knowledge about Self-realization.

Thus sayeth Swami Sivananda.

Four Stages of Life

(Sri Swami Sivananda)

Life was conceived in India as a progress of the individual from matter to pure Spirit. The division of human values into *dharma*, *artha*, *kama* and *moksha* is based on an exhaustive analysis of situations in life, and a broad understanding of duty in relation to a universal society.

The basic idea behind the concept of *dharma* is that the universe is one family, a single unit, and that its inhabitants, therefore, cannot help abiding by this law, whether they know it explicitly or not. Any breach of this law is called *adharma*, that which tends to division and rupture within an organic whole. *Adharma* is like disease, any counterforce directed towards the disintegration of the body, by bringing about ill-health in the system. In one word, *Adharma* is *selfishness* in any form or intensity. It is a disruptive tendency—call it illness, unhappiness, unrest, disturbance.

Dharma, in this comprehensive sense, is said to support the universe. *Dharma* is Law, not of any country, society or nation merely, which are all the outcome of special necessities, customs, manners, conventions and prejudices, but that which is rooted in the principle of the sustenance of every speck and atom, in perfect harmony with the Whole.

REGULATING PRINCIPLE

Artha, *kama* and *moksha* are attained as determined and regulated by *dharma*. This means that not even *moksha*, or the final salvation of the soul, can be in contravention of the law of the co-extensiveness and co-eternity of beings in the one supreme Existence. What to speak of *artha* and *kama*! They are bound to be go-

vernied by *dharma*, if only they should survive or have any meaning in them.

The whole life of man is, broadly speaking, a pursuit of *artha* and *kama*—material prosperity and vital satisfaction. But these cannot be, if they go counter to *dharma*, for thereby they would be violating the principle of the integral system of the organism, and would consequently be doomed to disharmony.

Law reigns supreme. It is eternal (*Sanatana Dharma*), though its applications under particular circumstances may vary, due to different methods having to be employed to set differing situations in tune with the Infinite. Life is a systematic working out of *dharma* through *artha* and *kama*, for the ultimate aim of life, viz., *moksha*, which is the regaining of one's nature in the highest sense.

The four *ashramas* of life, as prescribed in Hindu law, are meant to provide occasions and means for the fulfilment of this scheme of human existence—*dharma*, *artha*, *kama*, and *moksha*. These *ashramas* are four: *brahmacharya*, *garhasthya*, *vana-prastha* and *sanyasa*. The duties of the *ashramas* are described in great detail in the *Smritis* or codes of law, such as those of Manu, Yajnavalkya and Parashara, as well as in the *Mahabharata* and the *Puranas*.

LIFE OF PROBATION

Brahmacharya is the life of probation, of a student who lives with a learned and morally perfect preceptor, and who undergoes training in the arts and sciences, and the religious lore in particular, leading a life of strict celibacy. Discipline is the watchword of the *brahmacharin*. He en-

tirely dedicates himself to the service of his *guru*, never tells a lie, never hurts any creature, does not accept gifts or presents, maintains perfect continence in thought, word and deed, and does not covet objects of normal human desire.

He resorts to the great austerity of self-abnegation and conservation of energy for a higher utilization of it in the later periods of his life. The aura of a *brahmacharin* spreads a special splendour (*varchas*), and his personality becomes radiant (*agni-manavaka*). This is the first stage of one's life intended, not to acquire any material gain but to preserve the vital, mental and spiritual force, with complete self-control, in honour of *dharma*. The teacher in the *Upanishad* instructs the *brahmacharin*:

"Speak the truth. Practise *dharma*. Neglect not study. Let there be no negligence towards truth. Let there be no negligence towards *dharma*. Let there be no negligence towards (one's) prosperity. Let there be no negligence of duties towards the gods and the fathers. Let mother be your god. Let father be your god. Let the teacher be your god. Let the guest be your god. Those acts which are irreproachable should be done, not others. Give with faith. Give in plenty. Give with modesty. Give with sympathy." (Vide. *Taittiriya Upanishad*: I. 11)

HOUSEHOLD LIFE

The second *ashrama* is that of the *grihastha*, the householder, the family-man, who puts into practice the learning and the sacred lore of the *brahmacharin* and directs his energies to the pursuit of *artha*, and *kama* based on *dharma*, as a support to the other three *ashramas*, and as a training for leading the life of the contem-

plative and the holy mystic. The *grihastha*, in one sense, is the pivot of the *ashrama* life, not only because of his being the source of help and sustenance to the remaining stages, but also as his life exemplifies a thorough balancing of forces—a harmony among divine aspiration, social duty and personal desire.

His *dharma* embodies at once the attempt of the soul to spring from the lower, clogging matter, an adjustment of personality with the other individuals in the world, and a sublimation of desire through disciplined fulfilment and restraint. He overcomes material life by obeying its law and abiding by its dictates insofar as it does not violate the highest rule that life is unitary and that the goal of all beings is one.

PREPARATORY TO RENUNCIATION

The stage of the *vanaprastha* is one of preparation for *sanyasa*, just as *brahmacharya* can, in a way, be said to be a preparation for the life of the householder, notwithstanding the exceptional fact that certain highly equipped *brahmacharins* are allowed to observe life-long continence in dedication of self to *guru* or God, or are permitted to embrace *sanyasa* directly, if they are found to be morally and spiritually ready for it.

The *vanaprastha* reduces social contact to the minimum, refrains from assuming the usual responsibilities of the *grihastha*, and spends his time in religious worship and contemplation. This period is one of a probation for the consummation to be reached in the magnificent ideal of *sanyasa* which promises for man, when strictly followed, the knowledge of the way to the supreme Beatitude.

The view of moral life is inseparable from a philosophy of life based on a con-

cept of the structure of the cosmos. Sages in India had long ago discovered a single purpose in the evolution of the universe. The history of man is the history of creation. The growth and improvement of created beings in this history is judged from the extent to which Spirit has succeeded in winning victory over the impediment of matter and in absorbing it into phases of Consciousness. This highly significant meaning of evolution is brought out in different ways in the concepts of the four *yugas* and the four *ashramas*.

EDIFICE OF LIFE

Dharma is portrayed as capable of increase and decrease insofar as the individuals are in consonance or dissonance with the environment of the universe. The highest *dharma* is represented by the conditions of *Satya-Yuga* or *Krita-Yuga*, when people are regarded to have been not in need of any governmental or social restrictions, inasmuch as each knew and practised *dharma*, without the least violation of it, and through the *ashrama* of *sanyasa*, in which the mind was freed from all bondages of attachment, convention and anxiety, and the common notions of duty and responsibility. It is the state in which the soul aspires for nothing short of the Infinite, and the mind vibrates in unison with boundless existence.

Dharma decreases gradually as consciousness gets externalized more and more. But even in its externalized state it ought not to operate in a way that would contradict the fundamental—the law which the Veda terms *rita* and *satya*, the law of integration, unity, love, brotherhood, concordance, harmony, stability and peace everywhere.

Brahmacharya is the foundation, *garhasthya* the superstructure, and the last

two stages the crowning spire, as it were, of the edifice of human life. The higher is not reached without fulfilling the demands of the lower, and the freeing of the spirit from enmeshing flesh requires an intelligent conformity to the clamourings of the latter. The three basic cravings, which the *Upanishads* call *eshanas*, and which modern Depth-psychology understands as the primal urges, are comprised in the craving for wealth, fame, power and sex. The *grihastha* overcomes them by penetrating through them with the strength and will acquired by *brahmacharya* and *dharma*. When he rises above these, he becomes fit for the highest spiritual freedom.

SELF-REALIZATION

The plan of life as chalked out in the four *ashramas* is a highly methodical arrangement for the preservation, direction and transfiguration of human energy—vital, mental, moral and spiritual—for the liberation of the self from the thraldom of localized and mortal existence. This is achieved by degrees. That the goal of life is Self-realization will be borne in mind by everyone who finds in the fourfold order a way of life that, not only bears out a social necessity, but becomes meaningful only when a universal purpose is recognized in it.

It may perhaps be said that times have changed a great deal and the rules, too, ought to be altered. But this is a superficial comment, for, however difficult of realization an ideal may be, it should not be lowered to suit our desires and conveniences. Once the human mind tacitly subscribes to the lowering of any lofty ideal, then the undesirable precedent is set up. The ball that is set rolling down will ultimately end in all-round degeneracy. One should

rather accept and confess one's weakness and inefficiency than seek to pull down the high goal from its pristine seat.

The indomitable spirit of man has a strange fascination to strive for the attainment of seemingly unattainable ideals. It is the Everest peak that the adventurous mountaineers struggle to climb, and not some foot-hill. Peaks are to tower over the plains, or else they are no peaks at all. Nor do we try to shorten the stature of the Everest if its summit is difficult of scal-

ing, and yet wish to obtain the glory of that enviable achievement.

There is no amending and altering the conception of Godhead to something conveniently attainable by the limited attempts of average minds. Rather, finite man has, through patient, hard, earnest and prolonged endeavour, to make himself infinite, and thus know and realize the infinite. *Dharma* may be difficult of understanding and practice, but it has to be done, and there is no other way.

The Yoga Way of Life

(*Sri Swami Krishnananda*)

The Yoga system, especially that propounded by the sage Patanjali, is a masterly science of psychology. We are asked to control the modifications of the mind-stuff in order to be able to have clear perception and true insight. Patanjali points out that we become normal only when we cease from thinking in terms of forms of the mental modification and begin to adopt quite a different way of perception. In other words, we have to rest in our own selves, first, in order that we may be healthy and also have a healthy perception of things.

All types of objective thinking are considered in our system of Yoga as certain diseased conditions of consciousness, for in these states the consciousness is not in itself. Whenever it is not in a state of rest in itself it gets identified with the forms of the mind, and assumes for the time being their spatio-temporal shapes. In this empirical process the individual consciousness often comes in conflict with other such centres in the forms of other persons who have their own special modes of self-identification with other types of mental trans-

formations. Human misery has its roots in this self-contradiction born of ignorance of the structure of the perceptible diversity and its basis in the One.

INTEGRATION OF PERSONALITY

A successful life—and a happy life—is possible only when one is able to adjust and adapt the different sides of the personality in a harmonious way and the entire personality with the others that form the constituents of the world. In this sense, life is an art. What does an artist do? He has a definite idea of an end to be executed and achieved, he collects the necessary material as means for the purpose, and arranges the material in a methodical and harmonious manner.

He selects the proper requisites, removes what is unshapely, adds what is necessary, and brings about a system and completeness in his work in consonance with the nature of the purpose in view. This is the case with great works of art, whether architecture and sculpture, painting and drawing, or music and literature. The essence of art is the arrangement of

material to produce rhythm, symmetry, order, fullness, and a sense of perfection so far as the mind can conceive of them.

We have to arrange the pattern of life, with its forces of the outward Nature and inward impulses, so that there may not be any jarring element or inharmonious appearance unsuited to the purpose of realizing the equilibrium of the universe as reflected in our personal lives, in the life of society, the community, the nation and the world. We do not belong merely to ourselves, not even merely to any particular society or country, but we are citizens of the universe to which we owe a tremendous duty. And this duty is nothing but feeling and acting in a way that may not negate or violate the truth that the essence of the universe is an indivisible fullness.

YOGA: AN ART AND SCIENCE

This art of self-adjustment with the entire creation is called Yoga. It is an art that appeals to the being within, which is also without, at the same time. Yoga is an art insofar as any successful practice of it demands of us a sort of genius and uncommon insight which cannot be expressed in mathematical or logical terms. But Yoga is also a science in the sense that it follows certain fixed laws and its principles are eternal, irrespective of class, creed, place and time.

It is the knitting together, as it were, of the various springs of thought and action to form a connected and beautiful fabric in the universal scheme. It is the science of peace, of inner delight, and it requires that at one and the same moment we have to be at peace, not only with the different levels of our being, but also with the various strata of external life.

A happy man who has been able to

lead a successful life is one who is thoroughly friendly not only with the structural demands of his own body, mind, emotions, and intellect but also with the different elements that go to form the world outside. The Yoga system by its technical terms as *asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana* and *samadhi*, expresses in a highly mystic way the need for perfect discipline of the body, the vital forces, the senses of perception, the functions of the mind, the intellect and the reason from the standpoint of the universe taken as a whole.

PURPOSE OF LIFE

Life is a preparation for self-realization, a training ground for the individual to transfigure himself in self-dedication to the Absolute Reality. Some have compared this earthly life to a temporary halting of pilgrims in an inn, which is not the destination but only a means of help in the journey. We are not to take the experiences of this life as ends in themselves but as processes of self-advancement and chastening of the inner spirit for a higher fulfilment.

Our joys and sufferings, our exhilarations and griefs, our prejudices and ideals are not to be valued as realities in themselves but as certain conditions which we have to overstep, and which will mean nothing to us when transcended in a deeper wisdom. Our present life is a flow of events, and nothing that changes can be called the real.

Herein comes into high relief the significance of the teaching that we have to perform actions without regard for their fruits, because the fruits are not in our hands, they are determined by the ultimate law of the universe, which, in the

present condition of our minds, we can neither understand nor follow.

OUR POSITION

Our duty is to act, act in the right way, bearing in mind that we are fulfilling an inviolable and unavoidable imperative, not forced upon us by any outward mandate, but by the law of our own being, to ignore which would be nothing short of folly. To work with any fixed ulterior motive beforehand would be like naming a child before it is born. The position is that no one can clearly envisage or understand the nature of an effect which would follow a particular action.

That we glibly talk of fixed results of visible causes and hope for desired ends of our actions only shows that we have a very narrow outlook and forget the fact that nothing in this inter-related universe is absolutely self-dependent but requires the co-operation of infinite centres of force for it to come into being at all. Take a concrete example. I say that a book placed on a table has the table as its support. Am I right? Perhaps you would say I am. But we do not stoop to think here that the table itself is supported by the floor.

And where is the support for the floor? It is perhaps kept fixed by certain beams placed crosswise beneath it, which again are supported by walls, the walls being supported by the foundation, and the foundation by earth. Is the position of the earth self-dependent? No. The earth's position and motion are governed by the attraction of other planets in relation to itself, and we should not forget here that the planets are held in position by the terrific gravitational force of the sun.

RIGHT ATTITUDE

All the galaxies in the infinite ocean of space are rushing away from one another,

including our Milky Way and the solar system in it, with a tremendous velocity. Where are we, and where is the book placed on the table? The existence of things is really marvellous, and, surely, our life is precarious. What right have we, then, under these circumstances, to expect what we have in our minds? We can be justified in hoping only for that thing which is sanctioned by the unitary law of the universe taken as a single whole.

The *Bhagavad-Gita*, for example, exhorts us not to have attachment to things. Obviously, any outward attachment is not permissible in the scheme of things as they truly are. To which object am I to be attached, when everything outside me is inseparably related to me, and we are all mutually inclusive and determined in this magnificent home of God's creation? Where is that special endowment of reason, of which man so much boasts, when he acts as an animal in thinking that he can have special attitudes to particular objects and yet hope to be let off scot-free?

Every action has a reaction which comes with an equal force of nemesis and retribution, for every action is a sort of disturbance produced in the equilibrium of the universe, and the universe shall ever maintain its balance by rebutting the force of disturbance created in its being in the form of an action of thought. How marvellous is life, how grand, how just, and yet how relentless!

TRUTH BEHIND APPEARANCE

The correct spirit with which we have to work in this world is one of self-sacrifice and surrender to the Supreme Cause of all things. As a famous verse has it, whatever there is as this vast world, visible or heard of,—all this is pervaded inside and outside, throughout, by the

Eternal Spirit. Another verse tells us that we have to see the immanent Divine in earth and water, in the mountains and the flame of fire, and that the whole world is nothing but the appearance of God. The correct perception is designated as *ishvaradrishti*, the practice of the presence of God in each and everything, in every quarter and cranny, everywhere, and at all times.

The essence of the Gita teachings is this, that the universe is the body of God, nay, it is God Himself appearing to us through our senses, the mind and the intellect, that there is nothing outside of God ever existent, that man is bound to have prosperity, victory, happiness and lawful polity when he acts with this consciousness,—with the deep feeling that he is an instrument in the hands of the Absolute, that his actions are really not his but Its, and that suffering is inevitable the moment he cuts his consciousness off from the Divine. The happy and the normal life is, therefore, the Divine Life.

INNER DISCIPLINE

This is a grand concept, and this is the goal. But there are certain lesser aspects in our life which we cannot ignore if we are to be successful in our different endeavours for perfection. First, we have to use our emotions properly and adjust them in such a way that they do not create any discord in life's harmonious process. Second, we have always to attempt to make a fuller use of our personalities than we actually do in states of misconception, prejudice and ignorance.

There has to be brought about a complete reorientation of our ways of thinking, in the light of eternal facts amidst which we exist. There is that absolute necessity to bring about in ourselves those necessary changes, now and then, to attune ourselves to the vast universal environment. Think

properly about yourselves, and understand your position in the expanse of the environment around you,—whether it is family, the community, the country, or the world.

Face your weaknesses with an adamantine will, but know also your strengths, and use them to adapt yourselves to the circumstances in which you find yourselves at any given moment of time. In this you have to be very diligent, sincere and honest. Remember, always, that what is important is not so much what you are, as to what extent you know why you are, what you are, and how much you endeavour to improve yourselves in the right direction. Of course, do not be in a hurry.

NEED FOR SOUND IDEALISM

Understand well before you take a step. There cannot be a right attempt without a clear-cut ideal before it, and directing it. A race horse put to a plough or a plough horse put to race will not lead to any substantial result. We have to know our powers, our knowledge, and go only so far; not further.

If you are emotionally healthy, you will find that you will be comfortable with yourselves, and would not need the company of a crowd, or even of other persons related to you. No doubt, this is only one aspect of the question, because the most well-adjusted person should be comfortable and perfectly at ease either way. Watch yourselves in a crisis, and detect what you are. You can know your weaknesses when you are thwarted, opposed, threatened or when you find yourselves in danger.

You can also know your buried desires and urges, your cravings and fears, when you are put to such a test. The training of the emotions and the development of strength within, however, is not difficult for one who has a genuine conviction that

he is backed up at all times by a mighty Power that works everywhere in the cosmos, and that he has nothing to fear. This faith should be born of conviction, enlightened understanding, and a real love for the Supreme Being. This is self-mastery, by which one can invoke incredible powers to function at any time in one's life.

MASTERY OVER SELF

Inner conflicts are mostly results of the inability to fulfil the basic instinctive urges, which, again, is due to ignorance of one's hidden capacities and of the way by which to utilize properly the facilities provided under the conditions in which one is placed. You have to know clearly (1) what ought to be done, (2) what is capable of being done, (3) what has been done already, (4) why something has not been done yet, and (5) how to overcome the obstacles in a reasonable manner. This means that you have to be master of your own psychology.

A successful life includes physical, emotional, intellectual and moral fitness based on an integration of being in all its degrees, inwardly as well as outwardly. Know yourselves as higher than you now are. Summon the reserve forces which lie latent within, and use them for the constructive work of building the structure of life which is not merely yours, but of everyone, equally. When the diversity of beings is beheld as rooted in the One, and as having proceeded from the One, then does one

attain to Perfection, says the *Bhagavad-Gita*. But the achievement of this end is hard, though possible for everyone. It demands inner toughness born of a perfect moral nature.

FUNDAMENTAL ETHICS

A capacity to love and to serve all with the feeling of the presence of a common element behind everyone, to be truthful and honest and straightforward at any cost, to be able to feel for others as one does for oneself, not to do to others what would not be desirable for oneself, to have always a concern for the good of the whole world and not merely of a restricted group of persons, not to attempt at appropriating things which do not lawfully belong to oneself, to be perfectly continent and restrained in thought, word and deed, to be able to look at the world with a cosmic vision, and to act at all times with this consciousness, is the requisite qualification demanded of a truly cultured person and a seeker of Truth.

We are neither wise nor right when we lose sight of this meaning of the educational process and act in a way that is not warranted by this vision of perfection. But success is near at hand, if only we would have a rightly directed will. And it is for our own good. Let us pray in the sublime words of the *Upanishads*:

Lead us from the unreal to the Real,
Lead us from darkness to Light,
Lead us from death to Immortality.

ON CHANGING HUMAN BEINGS!

I wonder if you ever change human beings with arguments alone. I wonder if you ever make any real difference in human beings without understanding them and loving them. For, when you argue with a man, you are somehow trying to pull him down and make him less; but when you try to understand him, when you like him, how eager is he then to know the truth you have; and you add to him in some strange way, you make him more than he was before; and, at the same time, you yourself become more.

—David Grayson

Glimpses of Gurudev

(*Sri Swami Venkatesananda*)

NO LIBERATION FOR ME!

15 September 1948: "Sastriji! I think I will never attain *mukti*. You see, worldly people are attached to their wife, children, family, property, etc. But I am attached to service, dissemination of spiritual knowledge. Even if the thought of running away into the forest comes to me, it leaves me the next instant: for, the desire in me to work, work and work, till this body lasts, and to serve the spiritual aspirants in every way I can, smother the desire for seclusion in a trice. What can I do? I think I will never get out of this *chakra* (wheel). I will be born again and again in this world, every time to serve the aspirants," said Siva to Sastriji (now a senior Swami here), during a conversation on birthdays, their significance, the goal of life, etc. Today is Sastriji's birthday.

"But, Swamiji! This thought very rarely comes to even saints. They are concerned only about themselves; and they think that even answering aspirants' letters, or writings books on spiritual matters based on their own experience, etc., are against their own salvation! The spirit of service that literally possesses you is rarely found in any one else," remarked Sastriji.

"But, what about my *mukti*?....(suspense)....O yes, I should be content to wait till I have served you all to my satisfaction and till you have all attained *mukti*. Yes, that is right: I do not want to get *mukti* myself till every one, leading the Divine Life, gets salvation. Till then I shall take any number of births and join the Divine Life Society."

DIVINE MISSION IN EUROPE

Menon was gazing at the infinite ex-

panse of the azure Unknowable: and trying to unravel the mysteries that it contains.

Siva called him: "Om Namo Narayana! Balanswamiji."

"I was telling Sastriji that I love to do intense work, intense *seva*. A little bit of seclusion, meditation and *sadhana* is also necessary. See, Lord Jesus did *sadhana* in seclusion for many years: then he came out and worked intensely for a few years—that was enough to transform the entire world! In seclusion you gain inner spiritual strength to revolutionize the entire world, and to do the work of a life-time within a couple of years!"

"That is the sort of work that I want you to do in Europe. You should go there and thrill the entire West in a couple of years: a lightning trip to the West. Dr. B.L. Atreya has written recently that Europe is more ready for the Message of *vedanta* than even India. Europeans are more eager to receive this message and assimilate it. Will you do it?"

"Swamiji! With your blessing and inspiration, anything can be done."

"The most important thing is to tell the Europeans how to lead the Divine Life. Most of them nowadays run after occult powers. That is really not Yoga! They imagine that only he who is able to perform miracles is a *yogi*! These powers, when acquired, turn one's head, and magnify one's egotism—thus taking one away from God.

"And, when you exhort them to lead the Divine Life, the idea should not be to ask them to run away from their avocations in life into the forests—there to sit

and pray to God. You should tell them in plain language that God is ever within them and that if they do not find Him there, they are not likely to find Him anywhere else.

"Set before them the examples of such illustrious personalities like Janaka, Yudhishtira, Mahatma Gandhi and others. They worked day and night for the uplift of their fellow-beings and performed their duties in the best possible manner, in the right spirit; yet, they were saints at heart.

INITIATION INTO DIVINE LIFE

10 September 1948: Sri R.L. has decided to follow Siva! During the conversation, Siva elicited from him information about his habits and mode of life. The case needs thorough overhauling, but Siva's handling of it is full of tender love!

"Try by gradual practice to get up at 4 a.m. Then wash your face. Sit for *japa*. Sit erect for some time. Then you can lean against the wall, if you find it difficult. Repeat OM NAMO BHAGAVATE VASUDEVAYA. Meditate on the picture of Lord Krishna—at the same time associate the Mantra with ideas of Purity, Perfection, Wisdom, Infinity, etc. Repeat the *mantra* a little aloud, if your mind wanders. You can sing the *mantra* also. (Siva actually sang the *mantra*). You can write this *mantra* neatly in a note-book. This is *likhit-japa*, a powerful *sadhana* for developing concentration.

"Observe *mowna* for some time during the day. Go to bed early enough to enable you to get up at 4 a.m. Do not take heavy food at night."

"Swamiji, I take tea late in the evening, and my night meal also late."

"That is it! The food habits need a thorough overhauling. Take your noon meal at about 11 a.m. Give up the late evening

tea and have your evening meal before 7 p.m. Also try to have it as light as you can. That will give you sound sleep, also.

"Maintain the spiritual diary and send me a copy every month. What little *sadhana* you are able to do, record it there. Also, write to me about your experiences and difficulties. I will answer them, and will also review your diary."

Siva then asked Vishnudevji (Swami Vishnudevananda) to get a copy each of *Sangeeta Bhagavat* and *Sadhana* (two pamphlets); he then handed them to Sri R.L.

"This pamphlet, *Sadhana*, contains sufficient material for you to start with. You see the sample, 'Daily Routine,' there? Kindly frame your 'Daily Routine' on this model. Once you are successful in changing the old habits, you will cultivate taste for *sadhana*, and progress will be rapid. With the progress in *nama-japa*, God's grace will descend on you and help you onwards.

"The booklet *Sangeeta Bhagavat* contains the essence of the eleventh part of the *Bhagavat*. You can sing it nicely. (Siva sang a few lines.) It contains priceless instructions on *vairagya*, *japa*, *dhyana*, renunciation, etc. Kindly keep this for your daily study. Besides, you can get from Gita Press, Gorakhpur, some good edition of the *Gita*, with Hindi translation, and go through it every day."

Sri R.L. saluted Siva and started to go. Siva blessed him with folded palms: "God's blessings are always with you. *Jai ho!*"

[N.B. Numerous such characteristic exhortations have been included in the *Inspiring Talks of Gurudev Sivananda*, by Swami Venkatesananda, which has been just published by the Yoga-Vedanta Forest Academy Press.]

Aids to Spiritual Progress

(*Sri Swami Sivananda*)

While sincerity is a fundamental requisite on the spiritual path, its misapplication could be dangerous. Sincerity without right discernment is of little use, and right discernment or discriminative understanding could come only through experience, study, meditation and company of the wise.

After having read a few Vedantic texts or the *Tao Te Ching*, some aspirants tend to become megalomaniacs, and immediately put up granite walls on the path of progress.

SEEING GOD IN ALL

Beholding God in all, or feeling His presence everywhere, is a perpetual experience of the realized souls alone (and one could hardly find a single one of them in tens of millions). It can only form a part of one's spiritual endeavour, but when the aspirant becomes puffed up with the notion that he is seeing God in all, he, in fact, experiences his inflated ego.

When there is so much of impurity in the heart, when the mind is so very confused, when selfishness is the ruling whip, it is absurd to talk of beholding God in all. Without scaling the foothills, you cannot climb the Everest.

As the purity of mind increases, and when the senses are withdrawn, one could momentarily be aware of the presence of God within and without, but that is only a transitory experience, the duration of which depends on the extent of *sadhana*, but as soon as the mind descends upon the physical plane, as it must, dragged down by the force of its *karmas*, one cannot help acting in accordance with their characteristics.

IMPORTANCE OF DISCIPLINE

Spiritual disciplines, therefore, are of fundamental importance for every single aspirant. It is ludicrous to talk in terms of the absolute Reality when the savage within jumps up at the slightest provocation. It is equally fantastic to say, "I am neither man, nor woman; immortal soul am I," when one is not even a human being within, but a ferocious animal, ruled by strong likes and dislikes, morbid self-centeredness, hate and infatuation.

Never forget the importance of self-discipline. It does not mean suppression, but taming the brute within. It means humanization of the animal, and spiritualization of the human. It means cleansing of impurities, sublimation of the lower urges, not their repression.

Patanjali did not begin his *Yogasutras* with lessons on *samadhi* or superconsciousness. Do not forget that. He did not even talk of concentration and meditation (*dharana* and *dhyana*) without having laid emphasis on *pratyahara* or withdrawal of the senses from external objects. He did not think of *pratyahara* without steadiness of posture and regulation of breath (*asana* and *pranayama*). He did not think of spiritual life without *yama* and *niyama*. Never forget that.

FIRST STEPS FIRST

Vedanta does not ask you to think in terms of *Sivoham* or *Soham*, if you do not possess the "four means" or the *sadhana-chatushtaya*. These "four means" constitute a vast part of *sadhana*, after which alone could one regard oneself as a Vedantin.

The path of devotion does not stress on *para bhakti* (a state in which the meditator and the meditated upon are one), unless one has achieved a great deal by purifying the heart through the repetition of the Lord's name, steadying the mind through meditation on His form, and cleansing the impurities through divine worship and service.

Without *yama* and *niyama*, or the "four means," or prayer, recitation of the divine name, meditation, service and cultivation of virtues, it is just nonsense to talk in superlative terms of Self-realization, or say that you are neither a man nor a woman or that you love the Self in all beings equally.

'YAMA-NIYAMA'

Never forget the importance of *yama* and *niyama*. *Yama* means self-restraint, taming the animal within. Patanjali cites five *yamas* or restraints. They are: (1) abstinence from injury in any form; (2) truthfulness; (3) continence; (4) abstinence from depriving others of anything that is theirs; and (5) abstinence from avariciousness (*ahimsa, satya, brahmacharya, asteya, aparigraha*).

Self-restraint is a basic Yoga. You cannot have balance of mind without restraint and sublimation of the lower urges. There is so much of violence in life—in thought, word and deed. Not a single day passes when one does not hurt another in some form or other. A single act of injury destroys a good deal of one's *sadhana*.

VIOLENCE INEXCUSABLE

Even in saints violence is inexcusable. You can only call such rare lapses in them as temporary loss of spiritual balance, as Dr. Radhakrishnan says when referring to Jesus Christ's act of whipping the money-

lenders. In individual relationship, to take recourse to violence in order to justify a so-called spiritual reason, is inexcusable.

It is a different matter when one has to act in self-defence, or when there is danger to life, or when one has to fight for defending one's country, but to justify violence in the name of spirituality is outrageous.

Truthfulness does not mean speaking the truth in a mechanical way. One may speak the truth and yet follow the path of untruth. Truth-speaking, when it brings harm to another, or hurts the feelings of another, becomes a contradiction of truth by effecting violence. Truthfulness covers integrity, abiding by the ideal of justice, never swerving from the path of honesty. The path of truth is an austere path.

CONTINENCE

Continence does not merely mean physical celibacy. It is mainly indicative of the purity of life that is dedicated to God (*brahmacharya*). The heart must be pure, free from ill-will and hate. The mind must be free from impure thoughts. The sexurge should be intelligently disciplined. There should be no repression, but sublimation.

For a *sannyasin*, *brahmacharya* means a life-long vow of celibacy; for a householder it means regulation and discipline of his vital urges, and fulfilling them to the extent necessary, while not being their slave.

You would yourself know the importance of the different kinds of restraints and their benefic influence on your life, in general, as you progress on the spiritual path.

SPIRITUAL OBSERVANCES

Yama and *niyama* go together. *Niyama* means observance—any kind of observance

directed to help spiritual unfoldment. Patanjali cites five observances: (1) internal and external purity; (2) contentment; (3) austerity; (4) study of scriptures; and (5) worship of God or self-surrender (*sau-cha, santosha, tapa, swadhyaya, ishwara-pranidhana*).

The body and mind must be kept clean. If the thoughts are pure, only then could there be mental poise. If the body is dirty, the mind also will be slovenly. Contentment is a result of mature understanding, not a state of resignation. The heart should be peaceful, and the hands active in the service of God, which means service of one's fellow-beings.

Austerity, not only means discipline of the body to heat and cold to a certain extent, but balance of mind in pleasure and pain. Austerity, like *asana* and *pranayama*, is only a means, and should not be made a fetish.

WORSHIP

It is not necessary to detail the importance of widening the horizon of one's knowledge through study, observation, meditation and the company of the wise. Worship of God means any form of worship suited to one's temperament. Cultivation of the qualities associated with God, such as mercy, compassion, forgiveness, justice, tolerance, and so on, is one of the finest forms of worship.

Self-surrender does not mean irresponsibility and inertia, but offering of oneself to the Divine, which indicates a complete process of self-cleansing (you do not offer a soiled flower in worship) and freedom from egotism, vanity and pride.

'FOUR MEANS'

The four means, on the path of Jnana Yoga, embody in them many of the princi-

ples of *yama* and *niyama*. *Viveka* or discriminative understanding is given the first importance; then *vairagya* or dispassion for sense-objects. Without these, spiritual life is just a mockery.

The third means is termed *shat-sam-pat*, or six-fold virtues, namely, *shama, dama, uparati, titiksha, sraddha* and *sama-dhana*.

Shama is tranquillity of mind effected through eradication of cravings, renunciation of mundane desires. It is interrelated with *dama* which means control of the senses.

Uparati is satiety, born of discriminative understanding; it means a state of self-withdrawal, in which the mind does not function through the means of external objects.

Titiksha, or austerity—physical and mental—has already been referred to. The practice of the formula, "Adapt, adjust, accommodate; bear insult, bear injury," is a great *titiksha*.

Sraddha means faith, which is like a keel that balances the boat of life, while *viveka* corresponds to rudder, and *mumukshutva*, or desire for liberation, to propeller. Faith in God, faith in oneself, faith in the Guru, faith in the wise teachings, faith in all that is good and noble, is the sap of life.

Samadhana is the result of the five of the six-fold virtues, which means "self-settledness," a state of perfect balance, an unruffled state of mind, free from likes and dislikes, love and hate, doubt and despair. It is also an independent virtue which must be cultivated by patient practice, and, however momentarily one might experience it, one should try to attain it during meditation and at other times, too.

MOTIVE-POWER

Mumukshutwa means intense longing for freedom from the cycle of births and deaths, a burning desire for Self-realization. It is the motive-power in all *sadhanas*, the propelling factor that pushes you along the path. If this is lacking, *sadhana* becomes static.

Remember these aids to spiritual prog-

ress. Never underestimate them. Do not delude yourself. Let no one call you a symbol of vanity or an egotist, for there could be nothing worse than spiritual vanity or egotism justified in the name of spirituality. Take care of the details, and the major factor will take care of itself. You have to plod on and scale may hills. You cannot climb the Everest in one jump. There is no jumping on the spiritual path.

Writers are Among Moulders of Civilization

(*Swami Sivananda's Message to Tamilnad Writers' Conference*)

Matter and spirit are interrelated. The reality, in its unmanifest, impersonal or absolute aspect, is static, and, in order to make itself felt, has to take recourse to materialization. The reality "became" the cosmic mind, which in its turn "became" the causal aspect that manifested the universe. Human mind was formed as an embodied fragment of the cosmic mind, conditioning itself by its *karmas* and *samskaras*, from incarnation to incarnation.

The "why" of this great involution is the most mysterious question in life, but we know that the ultimate destiny of the human soul is to merge back in its impersonal source, after having shed the various layers of superimposition, losing its individuality in total dissolution.

REASON

From the beginning of the history of man, the human mind has relentlessly sought to know the unknown, the mysterious, the enigmatic, and tried to shape its surroundings in the light of its own understanding, depth and power. It is this human mind, with its faculty of discrimination, idealism and conscious discipline, that has made man different from animalkind.

The tyranny of instincts, which man inherited from the animal world and the interclashing of which made his life miserable, was gradually reined by self-preservation, primitive reason that canonized itself as mandates of tribal religions, for the sake of social stability and structural good of the community.

PHILOSOPHY

Philosophy came to the rescue of the frustration of the human soul, and sometimes succeeded in lifting it up from the vortex of deep complexes man had created in relation to his surroundings. The hand of death, which swiftly struck down a living, colourful, hoping, scheming and aspiring life, stirred the first thoughts of philosophy in the mind of man.

It became a structure of speculation, induction, deduction and perception, trying to reach out into the realms of the unknown. It also concerned itself with the temporal world, and went on assuming various forms of social hypothesis, political hypothesis, economic hypothesis and scientific hypothesis. It became the mother of all kinds of idealism which gave meaning to life, and a healing, moulding grace.

STIMULUS TO CREATIVITY

The perpetual interaction of human minds on one another, their struggles with the environments, their grappling with the problems that are characteristic of man's existence, give the stimulus to the creative principle in us. The artist, the sculptor, the composer, the poet, the writer, through their gift of expression, present to the world the responses of their souls to the stimuli of their surroundings, and also their inner experiences gained through deep meditation on diverse values.

Writers are the moulders of human minds, portraying the joys and sorrows, hopes and despairs, of the people, shaping their aspiration, and urging them to arise victorious above all forms of tyranny, injustice, hypocrisy and inhumanity. Writers are, indeed, among the foremost creators of civilizations.

MOULDERS OF LIVES

Even in the ancient days, when literacy was very limited, it was the epics like the *Kamayana* and the *Manabharata*, narrated from mouth to mouth, the ballads on heroic glories and supremacy of moral values, sung from village to village, that shaped the lives of the people, and, long before the concept of the nation state came into being, gave them a measure of spiritual integration.

Languages may be different, expressions may have various tones, writers may vary in temperament, sparkle and colour, but there is a strange similarity in the problems of life everywhere. In every heart there is an emotional vacuum, however momentary or overstretched. In every life there is suffering, physical or mental. Truth is always locked in struggle with untruth, justice with injustice, righteousness with tyranny.

RELATIONSHIP WITH PEOPLE

It is the sensitive minds of the writers that can feel the pulse of the people and understand their complexes, even more than they themselves do. It is the writers that can unravel before them the inherent beauties, the graces, the potentialities of their souls, and make them aware of the weaknesses, the bigotries and the elements of injustice enmeshed in the structures of their society.

The writer loses his purpose if he shuts himself up in the ivory tower of his imagination, and fails to take into account the hopes and urges of the masses, their traditional backgrounds, the specific needs of the time, and a perspective view of the future. Especially in a poor country like India, hidebound in old social trappings, some of which have so limited a bearing in the conditions of life today, and where the heavy hand of fatalism all the more makes dynamism and collective as well as individual enterprise an imperative necessity—the writer has a dominant and corrective and a leading role to play.

This is an age when the minds of the people, especially in underdeveloped countries, are in ferment. They can be swayed in either extremes. Therefore, the need of right types of leadership—sober, practical, realistic, while not losing the soaring impetus of idealism, taking the best out of old values and learning from the experiments with the new ones—is of very great importance.

TAMIL LITERATURE

Tamil literature is among the best in the world. It is unfortunate that so little of it is available in translation. The rich wisdom, handed down by great Tamil seers, has its ever-green usefulness at all times and in all places. In dialectics, mysticism, lyrics and grandeur, Tamil literature evokes

the admiration of all scholars that are acquainted with it. The sound realism in dealing with the different values in life, that has been so ably held forth by some

renowned Tamil sages, should be taken note of by the political idealists of modern India.

May God bless you all.

Ideal of Sri Rama

(*Sri Swami Sivananda's Ramanavami Message*)

"Rama" literally means "one who delights the hearts of others," or "one in whom the devotees find delight." All souls are linked with God in the bond of divine love. The language of the heart is unknown to the language of the mind. The intellect may find satisfaction through dialectics, reason may guide one in sifting different values, the stimulus of public service may satiate one's *rajasic* instinct, but all these are of no use at the hour of trial and suffering. It is devotion to God, prayer and self-surrender that come to one's rescue, infusing hope and strength, at that time.

MAN: AN EMOTIONAL BEING

Man is primarily an emotional being. The various shreds of emotional longing weave the fabric of life. One of the strongest longings of human existence is to have a sense of belonging. Without this, life seems to be like a boat that has lost its rudder. The child tries to seek it in his love for the mother, and the mother realizes it in her love for the child and the husband. The husband seeks it in his love for his wife and children, or the work to which he devotes himself. Great servants of the nation find its fulfilment in their dedication to the service of the people, or for the realization of a noble cause. Devotees attain it through love of God.

Life is a composite whole. Disharmony sets in when there is clash of selfish interests. One can never have a true sense of belonging through love of mundane ob-

jects, or by the pursuit of material values. Human love, which cannot rise above selfishness, can never give one a deep, abiding sense of fulfilment. If the base is defective, the structure is extremely insecure. Without a certain measure of spiritual realization, any kind of love cannot sustain for long. True love can be realized only in the Divine, or through the realization of the presence of the Divine in the object of love.

JEWEL OF HUMAN IDEALISM

Sri Rama exemplified through his divine personality all that is noble and great in human life. He reigns in the hearts of the people because of the profound nature of his understanding of the problems that are common in life, the majestic self-abnegation, heroism and dutifulness that characterized his conduct, and the unique sense of righteousness that dominated his career throughout. As an ideal son, brother, husband, master, friend and king, he symbolized a comprehensive social idealism, a jewel of human idealism, that would remain true for all ages, basically, while yet being conditioned, in certain aspects, by the customary requirements of his time.

Here is an ideal that sought to rise above mundane desire and material gain for the sake of righteous duty; that upheld the value of promise, the sanctity of a word of honour, even though it cut through his own personal interest; here is an ideal that remained undimmed by trial and misfortune, cheerfully accepting an austere course of

life with characteristic detachment. Here, indeed, is an ideal that refused to bow before might and gross contravention of the law of righteousness, that never accepted dishonour and injustice meekly, but fought heroically to undo a wrong, while yet not being vindictive. Here, in fact, is an ideal that exemplified the much-talked-about philosopher-king, who ruled his subjects with a knowledge that encompassed within its range every aspect of life, and yet rising above personal interest.

MEANS OF METAMORPHOSIS

Devotion to an ideal means a conscious metamorphosis into its likeness. One worships a value because it may be emblossomed in one's life. The celebration of the *Ramanavami* points to an age-old truth that the mind of man gets transformed into the ideal which it adores and contemplates upon. It is an occasion to remind: how many of us could rise above selfish consideration for the principle of duty, how many of us could accept the vicissitudes of life with calm strength and detachment, and how many of us could abide by the law of righteousness with courage and heroism?

Never underestimate the importance of devotion. A life without devotion to God is

like a dreary desert. It is only through the path of devotion, combined with right discernment and dispassion, that one can attain emotional integration. Man comes to grief by getting emotionally involved with an individual that is gross, mundane, selfish and unbalanced. If the object of love and the nature of love are impure, the response also will be impure and subsequently chaotic. If, on the other hand, the object of love is pure and the nature of love pure and unselfish, the response also will be pure, purifying and elevating. God alone can be such an object of love, and unqualified, self-effacing devotion for Him alone can transform the life of man.

Follow the path of righteousness. Discipline the senses and control the mind. Cultivate *viveka* and *vairagya*. Detach your mind from worldly objects and attach it to the feet of Sri Rama. Repeat His Divine Name (*Om Sri Ramaya Namah*), with faith and devotion. Meditate on His form, and surrender your heart and soul at His feet. Cultivate noble qualities, get over petty weaknesses, rise above pride and vanity, and do your duty in the best possible manner. Strive your best, and the rest is His Will.

OBITER DICTA

Vijayalakshmi Pandit: The past is behind us. However good, however glorious, its relevance lies largely in its power to help us work in the present and move forward to the future.

Lincoln Barnett: The Greeks saw man as a rational animal, set apart from the lower orders by the uniqueness of his intellectual faculties. In the Christian view, man is both flesh and spirit. To the modern naturalist, he is "homo faber," a tool-making animal. To the psychologist, he is a talking animal, capable of feeling guilt. To the evolutionist, man is essentially a mammal with an oversized brain.

Swami Sivananda: Man's essential nature is divine, the awareness of which he has lost because of his animal propensities and the veil of ignorance.

Harry B. Thayer: It is easy to fool yourself; it is more difficult to fool the people you work for; it is still more difficult to fool the people you work with; and it is almost impossible to fool the people who work under you.

Vivekachudamani

(*Sri Swami Narayananananda*)

नमस्तस्मै सदेकस्मै कस्मैचिन्महसे नमः ।
यदेतद्विश्वरूपेण राजते गुरुराज ते ॥५१६॥

519. Prostrations to thee, to the one being, the reality. Prostrations to that great being who exists in the form of the cosmos; O king among preceptors, I salute thee; O prince among teachers, O thou of immeasurable greatness and glory!

Commentary: This is a beautiful verse describing the feelings of the seeker, who, out of gratefulness, on having attained self-realization, identifies his preceptor with the cosmic being, the supreme reality. For him the Guru and Brahman are the same. There is no sense of duality. He experiences the presence of the reality in this vast universe. He beholds everywhere only the glory of the Divine. There is nothing unclean, unholy or bad, and the world to him is now God, since he has transcended the limitations of the mind that had earlier perceived things in the shape of its own modifications. The disciple, out of spiritual exhilaration and gratitude, naturally, extols his Guru as "king among preceptors," "prince among teachers."

इति न तमवलोक्य शिष्यवर्ण
समधिगतात्मसुखं प्रबुद्धतत्त्वम् ।
प्रमुदितहृदयः स देशिकेन्द्रः
पुनरिदमाह वचः परं महात्मा ॥५२०॥

520. To the best of disciples, who lay prostrate before the teacher, who has known the reality and who has gladdened his heart by the enjoyment of the bliss thereof, the high-souled preceptor, with great delight at heart, speaks these agreeable words again.

Commentary: The disciple's attitude to the preceptor is one of total self-surrender. "Empty yourself; only then can you be filled." The seeker has no separate individuality. The Guru's will is his will; the Guru's thoughts are his thoughts. Since the preceptor is a self-realized soul, it is

impossible for the disciple not to attain self-realization. The preceptor has bestowed on the disciple the highest treasure that he possesses and that never diminishes by giving, the latter having earned it through diligent endeavour on the path of *sadhana* according to the instructions of the former. By this, the Guru's heart is naturally gladdened beyond measure, as it would the disciple's, when the latter would guide, in due course, new spiritual seekers, as their Guru.

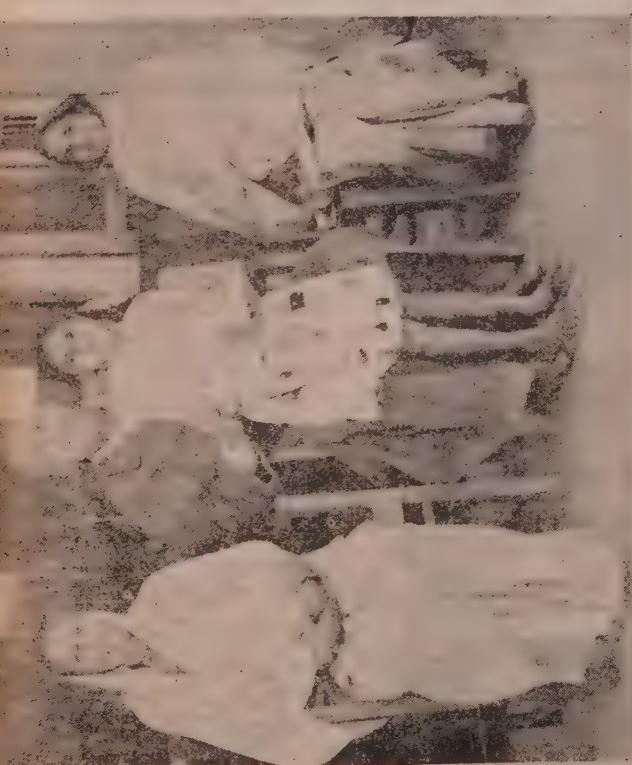
ब्रह्मप्रत्ययसन्ततिर्जगदतो ब्रह्मैव सत्सर्वतः
पश्याद्यात्मदशा प्रशान्तमनसा सर्वास्ववस्थास्वपि ।
रूपादन्यदवेक्षितुं किमभितश्चक्षुमातो दश्यते
तद्वद्ब्रह्मविदः सतः किमपरं बुद्धेविहारास्पदम् ॥५२१॥

521. The world is nothing but a continuous flow of the consciousness of the reality, and, thus, everything is Brahman. Behold this (world) through the eye of intuition, with a serene mind in regard to all things and at all times. Have you heard of a man having eyes seeing anything other than forms around him? Even so, what is there other than the reality for men of self-realization (to behold), and what else is there to engage their intellects with?

Commentary: This is another inspiring verse which emphatically proclaims the unique experience of the self-realized souls, for whom the world is nothing but God. It is only they who can never do any wrong, never hurt anyone, never speak an untruth, for they have no other thought except an evenly-flowing consciousness of the reality in all that they perceive. The sense of duality having been transcended, their minds are identical with the cosmic mind. They are always in a state of profound realization, having no need for the intellect to differentiate and allude the characteristics of virtue and vice, good and evil, and other sets of the pairs of the opposites, in the things they perceive, and are, therefore, serene and blissful at all times.

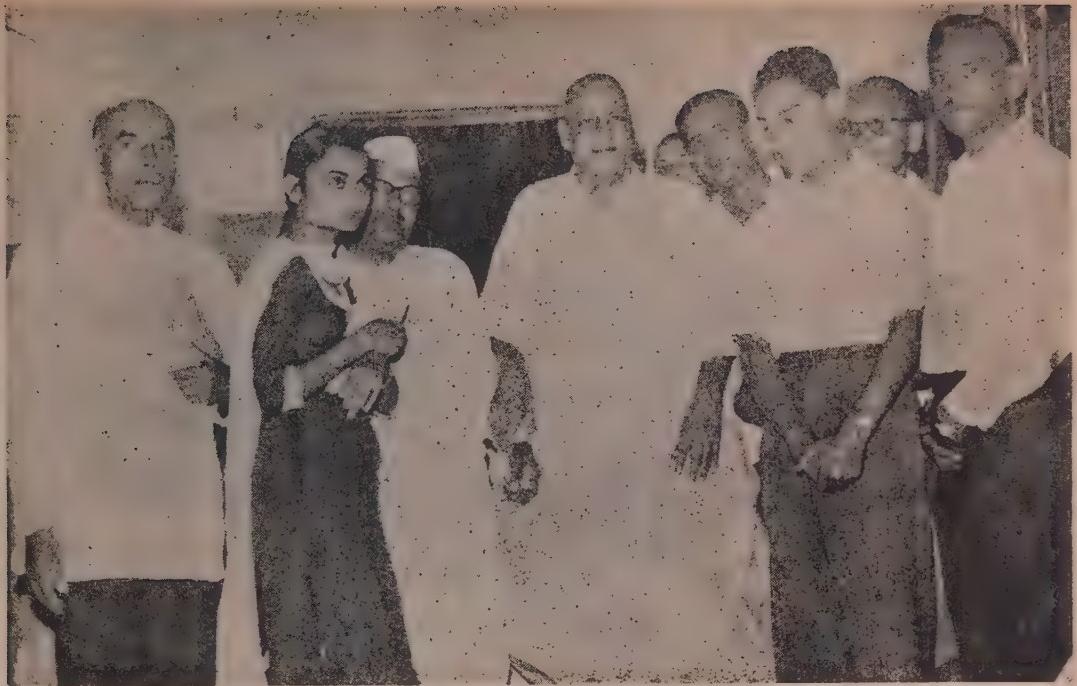


(Above) A group of Sanyasi-disciples of Sri Swami Sivananda who were initiated on the Sivaratri, February 13, 1961. Their names are mentioned elsewhere in this issue. (Left) Swamiji with a distinguished violinist, Sri M. S. Gopalakrishnan (*extreme left*) and party. Sri Rajamani Bhagavatar is on *extreme right*. Sri Gopalakrishnan gave a delightful performance of classical and light music at the Ashram's evening *satsanga*. Sri Rajamani Bhagavatar is a devoted disciple of Sri Swamiji Maharaj and is the founder-principal of the Sivananda Sangita Vidyalaya in New Delhi, where students of music are taught devotional songs and classical melodies in Karnatic style.



(Above left) Mridula, who broke into headlines some years ago due to her ability to prove her last birth and identify her former relations, and about whom an article was published in *The Divine Life*, October 1960 issue, is seen with her mothers of the former birth (*left*) and the present birth (*right*). (Above right) Dr. Zikmund, a noted research scholar from Czechoslovakia and a friend (*right*) with Swamiji. (Left) Dr. Krishna Rao, radiologist from Madras and Srimati Radha Rao, both noble disciples of the Master. Mridula's sudden remembrance of her previous life is an exceptionally rare case that gives a direct evidence to prove the theory of reincarnation. The most intimate details of her past life, which she suddenly recollects at the age of five, have however almost faded out of her memory now. Dr. Zikmund has published a work on his extensive research into the customs and habits of the various tribes of Indians in South America, among whom he lived for some time.





Sri Swamiji with Sri Ganga Saran Sinha (wearing Gandhi cap), Praja-Socialist Party's leader of the Opposition in the Rajya Sabha (Upper House of the Indian Parliament), and with a grandson and a grand-daughter of President Rajendra Prasad (on his left and right). Below is a group photograph of a Swiss party which visited the Ashram some time ago. This photograph was taken in Bombay by Sri Baburao Patel before their departure for home.





(Above) Sri A.K.C. Natarajan, a famous clarionet player from South India, and party, with Swamiji. (Left) Noted film actress Bina Roy and her actor-director husband, Prem Nath, received Swamiji's blessings on their short visit to Sivananda Nagar sometime ago. Sri A.K.C. Natarajan rendered a thrilling repertoire of Karnatik melodies.

Essence of 'Brahma Sutras'

(*Sri K.S. Ramaswami Sastri*)

(Continued from the December issue)

CHAPTER ONE: SECTION FOUR

Adhikarana one (Sutras one to seven): In the last section (*pada*), the texts, which were partly clear, had been discussed. Now the texts, which are not clear at all, will be investigated (*Asprishtabrahmalingani vakyani*). In the *Katha* text (*Indriyebhyah para hyarthah*), "Avyakta" means body, i.e., the subtle principle which becomes the body. *Atma* (individual soul) and body depend on God. If *Pradhana* was taught, it would have been called *Jneya*. The reference in the text, *Ashabdamasparsham*, is to *Prajna* (Brahman), and not to *Pradhana*. *Mahat* here is not the *Mahat* of the Samkhya system.

Adhikarana two (Sutras eight to 10): The reference in the *Swetasvatara* text, *Ajamekam*, etc., is to *jyotis*, i.e., *Parameswara*. In *Pralaya*, *Maya* is the *sookshma* (subtle) body of God, and has no name or form.

Adhikarana three (Sutras 11 to 15): In the text, *Panchapanchaka*, the reference is not to the 25 categories of the Samkhya system but to *Parameswara*, as they and the *Akasa* are said to rest in Him. The reference is to the five senses, i.e., the *prana*, the eye, the ear, the food and the mind.

Adhikarana four (Sutras 16 to 18): In the *Kaushitaki* text, *Yo vai balaka etesham*, the reference is not to soul or the *mukhya prana*, but to God, as the text begins with *Brahma te bravimi*. Jaimini says that the question (Where does the soul go during sleep?) and the answer that it goes to God (*Sata somya tada sampanno bhavati*), make this clear.

Adhikarana five (Sutras 19 to 22): In the *Brihadaranyaka* text, *Na va are patyuh kamaya*, the reference is not to the soul, but to God, because the text, *Atmani lhalvare drishte*, shows this. Asmarathya refers to the promise that by

knowing one all can be known. *Audulomi* says that the word "Atma" is used with reference to the freed soul attaining God. *Kasakritma* says that the word is used in view of the fact that God is immanent in the soul.

Adhikarana six (Sutras 23 to 28): God is the material cause and the efficient cause of the world, as by knowing Him the effect, i.e., the world, can be known. The text, *Tadaikshata bahu syam prajayeya*, shows this truth. God is taught as *Jagadkara* and *Jagadisvara* in the *Atharvasiras*. The text, *Tadatmanam svayamakuruta*, shows this. Brahman has a subtle *chit-achit* body, which becomes the *sthoola* (gross) body, and that is why He is called the *yoni* (womb) of the universe.

Adhikarana seven (Sutra 29) closes this chapter.

CHAPTER TWO: SECTION ONE

Adhikarana one (Sutras one and two): If you say that since Kapila was a *rishi* we should accept his doctrine of *pradhana*, we reply that if we accept his view, we would have to reject other *smritis* which do not say that *pradhana* is the cause of the universe.

Adhikarana two (Sutra three): The Yoga doctrine of mental concentration is right, but its doctrine about *pradhana* being the world-cause is not correct.

Adhikarana three (Sutras four to seven): *Sutras* four and five are *poorvapaksha sutras* and say that Brahman cannot be the cause of the universe, as it is dissimilar to Him. *Sutra* six is the *siddhanta sutra*. It says that cause and effect can be dissimilar. From the text, *Asadva idamagra aseet*, we cannot say that the universe, which is the effect, is *asat*. The text merely says that cause and effect need not have the same traits. It does not affect the unity of cause and effect.

(To be continued)

Ashram News and Notes

SWAMI VENKATESANANDA

One of the seniormost direct disciples of Sri Swami Sivanandaji Maharaj, who had so ably spread the teachings of the Master, in South India, in the second half of the last year, has now been deputed by the Headquarters to undertake a similar mission, which will eventually take him to South Africa towards the end of May. Speaking at the evening *satsanga*, on March 8, Sri Swamiji Maharaj extolled the services of Swami Venkatesananda at the Headquarters during the past fifteen years, and said that the South African Divine Life Society would find in him a valuable and dynamic worker and an efficient executive to guide its activities. An Address of Felicitation was presented to Swami Venkatesananda on behalf of the Headquarters and the Yoga-Vedanta Forest Academy (which is published on page 73 of this issue). Earlier, in his honour, a lunch party was given in the *kutir* of Sri Swamiji.

Swami Venkatesananda is expected to leave Colombo by air towards the end of this month for Perth, West Australia. A lecture-programme for him has been arranged, in Colombo, by Sri S.H. Sabhnani, for about ten days. Swami Venkatesananda will stay in West Australia for three weeks, where he will address public meetings that are being arranged by Dr. R.T. Werther (8 Archdeacon Street, Nedlands) and also conduct classes under the auspices of the Divine Life Society Branch in Perth. He will return back to Madras on April 30, and proceed to Bombay on May 7. During his one-week stay there (125 Esplanade Road, Fort, Bombay), he is expected to address some public meetings and visit the Branches of the Divine Life Society in the city. He will sail for Durban on May 14, and make the Headquarters of the South African Divine Life Society (38 First Avenue) the base of his activities.

SIVARATRI

The sacred occasion of the *Mahasivaratri* was observed at Sivanandanagar, on February 13-14. There was a night-long worship at the Viswanath Mandir, the main features of which were chanting of *rudra-chamakas* and different appropriate prayers, various kinds of *abhisheka* and *archana*, and *arati* every three hours. There was also chorus singing of the *Om Namah Sivaya* mantra till the morning. Ashramites and visitors participated in the worship, and many of them kept vigil throughout the night. The temple was beautifully decorated and illuminated.

SANNYASA INITIATION

Earlier, during the day, Sri Swami Sivanandaji Maharaj initiated the following spiritual seekers into the order of *Sannyasa*, who are now known as: Swamis Premananda (Sri Mohanty), Brahmananda (Sri Ram Singh), Abhedananda (Sri Tiwari), Atmananda (Sri Srivastava), Sambandananda (Sri Sambandam), Sahajananda (Sri Venkopachari), Murugananda (Sri Sundararajan, of the Forest Academy Press), Durgananda (Sri Raja Sastri), Sivajnanananda (Sri Markandan), Krishnananda (Sri Mathur), Amritananda (Sri Chandrapalkar), Someshwarananda (Sri Someshwar), Vitthalananda (Sri Sitarama Raju), and Nilakanthananda (Sri Nilkanth Sastri).

Sri Swamiji Maharaj also initiated into the order of *Sannyasa* the following disciples from abroad, who have been given the names of Swamis Hamsananda (Sri Gilbert Bourdin, of Paris), Dayananda (Mrs. Anna Maria Levien, of Pretoria, South Africa), Umananda (Mrs. Elizabeth Rieter, of Switzerland), Sri Yogeshwarananda (Sri George Jurcsék, of New York), and Buddhanna (Rev. Koyu Kiyotomo, of Japan).

DISCOURSES

Sri M. Perumal, Chairman of the South Afri-

can Divine Life Society, gave a series of discourses at the evening *satsangas*, on different spiritual topics as well as on the activities of the DLS in his country, during his visit to this Ashram with Mrs. Perumal in the month of March.

Air Commodore S.N. Goyal, Indian Air Force, also spoke on some of the aspects of interplanetary travel, tracing the mode of vehicular means of conveyance since the early days, and Dr. Sakseena, M.A. Ph.D., of Meerut, gave an analysis of psychology, in general.

VISITORS

The following were among those who visited the Ashram recently: H.E. Dr. Miguel Serrano, Ambassador of Chile in New Delhi; Brigadier and Mrs. M.K. Rao, Secunderabad; Dr. Hans-Dieter Flad, M.D., Munich; Dr. Heinrich Kranz, Professor of Psychiatry, Mainz University, West Germany; Mrs. Hermina Mafli, Switzerland; Sri Alfredo Walkmeister, Zurich; Dr. Barbara Pleyer, Ph.D.,

Munich; Lt.-Col. Ramachandra Rao and Mrs. Rajalakshmi Rao, Bareilly; Mr. and Mrs. H. Poustma, Rotterdam; Mrs. Hedwig Geprags, West Germany; Sri Felix Knecht, Switzerland; Sri Sivananda Suppiah, Malaya; Mrs. Seeta Paramananda, M.P., and Miss Shanti Ranga Rao, New Delhi; Sri Hira A. Sujan, Trade Commissioner of India in Australia; and Sri Arjun Chandiramani, Educational Adviser to the Government of India.

Among the newly-arrived visiting spiritual aspirants now staying at the Ashram are Srimati Pat Pearson and Srimati Jessica, of Johannesburg, South Africa. The other South African *sadhaks*, who are also staying at the Ashram, have been mentioned earlier.

Sri Swamiji received a party of 25 members of the Andhra Pradesh Legislative Assembly; a group of 24 officers of the Central Excise cadre; and a batch of four members belonging to the French and Spanish delegations to the World Health Assembly, recently held in New Delhi.

News from Outstations

SWAMI CHIDANANDA TO VISIT EUROPE

Writing about Swami Chidananda's visit to Milwaukee, Wisconsin, early this month, a local Daily reported: "Flying to Delhi, India, and back the next day; talking depth-psychology to San Quentin inmates; living with Franciscan monks in Rome; or sitting, as on Sunday, content and smiling, in the living room of Mr. and Mrs. Joseph Coanda, 607 College Avenue, South Milwaukee, talking about God and reality—they are all the same to Swami Chidananda Maharaj of the Sivanandashram, at Rishikesh, India; they are all one because Swamiji believes that all life's experiences are temporary and tenuous as shadows, important only if they can be used to benefit others and to increase one's consciousness of oneself as a part of God, blissful and indestructible."

After a very useful and long programme of holding classes, giving public lectures and addressing the students of the American Academy of Asian Studies, in San Francisco, Swami Chidananda visited Los Angeles, California; Houston, Texas; Milwaukee, Wisconsin; and a few other cities, before proceeding to Montreal, Canada, from where he is scheduled to go to Switzerland for a four-week programme of conducting a course on Yoga, which is being organized by the European Divine Life Society, Trogen. From Europe, Swami Chidananda is expected to fly straight to New York, *en route* to Montevideo, in South America, where he is scheduled to stay for a period of four months. His address in South America will be care of Dr. Magarinos, Deputy Foreign Minister, Government of Uruguay.

guay, Montevideo. Earlier, Swami Chidananda had visited Honolulu, Hawaii Islands, at the invitation

of Sri Jacob Feuerring, who had kindly arranged a lecture programme there for the Swami.

SIVANANDA YOGA-VEDANTA CENTRE, MONTREAL

The Sivananda Yoga-Vedanta Centre, which is serving the people of Montreal so well under the leadership of Swami Vishnudevananda, has started a quarterly magazine, entitled *Yoga and Health Digest*. The periodical is devoted (1) to the study of ancient and modern religions, Yoga philosophies, and health and hygiene, (2) to ex-

plain and investigate hidden laws of nature and psychic powers dormant in man, and (3) to foster harmony between religions. It may be recalled that last year the Centre had purchased its own apartment at 5178 St. Lawrence Boulevard, and acquired a printing press to facilitate the literary part of its activities.

SIVANANDA YOGA-VEDANTA CENTRE, NEW YORK

The New York Chapter of the Sivananda Yoga-Vedanta Society, which had been functioning at the Cornish-Arms Hotel, has now moved to its new quarters at 25 East 20th Street (between Broadway and Fourth Avenue). The New York Centre was founded by Swami Vishnudevananda about three years ago, and its present director is Mr. Saul Kurtz. The principal objectives of the Centre are to teach the ancient principles of Yoga and Vedanta, and to clarify that this study is not simply a system of exercises, but a sincere, scientific approach to an integral understanding of life. Thrice-weekly classes held by the Centre teach Yoga exercises (with regard to postures and breathing), meditation, chanting of sacred syllables, Vedanta philosophy and other metaphysical subjects, dietetics, and so on. There is also a Library for its members.

MONTHLY JOURNAL OF THE D.L.S. BRANCHES IN DELHI

The Branches of the Divine Life Society and the Sivananda Cultural Association, in Delhi, have started a monthly journal entitled *Life Divine*, which contains selected writings on various aspects of spiritual life. Copies are available from the President, Sivananda Cultural Association, 14 Asoka Road, New Delhi.

SWAMI PURUSHOTTAMANANDAJI MAHARAJ PASSES AWAY

On the *Mahasivaratri*, February 13, His Holiness Sri Swami Purushottamanandaji Maharaj, of Vasishtha Guhu (16 miles north of Rishikesh), attained *mahasamadhi*. He was 82. A loving guide to thousands of spiritual seekers, he chose seclusion and devoted most of his time in meditation and service of the hillmen—specially students—and also guiding aspirants who sought his advice in his Himalayan retreat, where he lived for nearly 30 years.

Born in 1879 at Tiruvalla, in the former State of Travancore, from his very childhood he showed signs that he was not meant for this mundane world. Even while in his 'teens, he came under the influence of the Ramakrishna

Movement, and worked under Swami Nirmalananda for more than 12 years. He was given *mantra-initiation* by Swami Brahmananda in 1916 and *sannyasa-diksha* by Swami Shivananda in 1923, both of whom were direct disciples of Paramahansa Ramakrishna. He settled down near Rishikesh in 1929 and took up his abode in the Vasishtha Guha, devoting himself to prayer and meditation constantly. More than a dozen monastic disciples had been living with him for the last few years. He had also founded a school and a dispensary. His chief instructions were: "Surrender completely to the Lord and remember Him always; be sincere and true; feel for others as you feel for yourself."

Our Recent Publications

Lord Krishna, His Lilas and Teachings: Third impression of Swami Sivananda's monumental work on the great Avatar. (Rs. 4)

An Introduction to Gita and Gurudev: A collection of valuable discourses by Swami Venkatesananda. (Re. 1.50)

Vedanta in Daily Life: Second edition of a unique work of Swami Sivananda on the method of putting a sublime philosophy into practice. (Rs. 5)

Sivanandashram Bhajanavali: A collection of prayers, songs and Kirtans recited and sung here. Text in roman and meaning in English. (Re. 1)

Inspiring Talks of Gurudev Sivananda: A masterly portrayal of the Master's personality, together with the very best of his teachings, given in the form of anecdotes, recorded by Swami Venkatesananda during 1948-49. (Rs. 5)

Stree Dharma: Second edition of Swami Sivananda's interpretation of the ideal of Indian womanhood, on the traditional pattern. (Re. 1.50)

Divine Life for Children: Second edition of a highly instructive work for the future citizens, by Swami Sivananda. (Rs. 2.50)

Stanford University Studies in Sivananda Literature: A collection of opinions on Sivananda Literature, with commentaries by Swami Omkarananda. (Rs. 6)

Vedanta for Beginners: Swami Sivananda presents here a lucid interpretation of the basic principles of the Vedanta philosophy. (Re. 1.50)

Resurgent Culture contains three brilliant lectures given by Swami Krishnananda at the Allahabad University. (Re. 1)

Gospel of Love is a commentary on the *Narada Bhakti Sutras* (including text and meaning) by Swami Venkatesananda. (Rs. 2)

Religion of Sivananda contains twelve analytical essays by Swami Omkarananda. (Re. 1)

Ambrosia is an excellent anthological work on the various facets of spiritual life given through the sayings of Swami Sivananda. (Rs. 2)

Song of the Liberated is a poetical work by Sri Vedanand Jha, a noble devotee of Swamiji Maharaj. (Rs. 2)

LANGUAGE EDITIONS

Essence of Yoga has been translated into *Maithili* and published by the Sivananda Literature Dissemination Committee, through Sri Vedanand Jha, Income-Tax Officer, Bhagalpur, Bihar. (Re. 1)

Ten Upanishads, an original work of Swami Sivananda, has been translated into *Telugu* and printed by Srimati K. Varalakshmi Rao, New Delhi.

What Becomes of the Soul After Death and *Light, Power, Wisdom* have been translated into *Telugu* and published by Sri N. Venkatasubba Rao, Eluru, A.P.

Sure Ways of Success in Life and God-realization has been translated into *Telugu* and published by Sri Sivananda-Narayan Rao, Berhampur, Dist. Ganjam.

Divya Jivanam is a drama by Swami Sivananda, translated into *Malayalam* by Swami Ramananda, and published by the Sivananda Literature Dissemination Committee, Hemambika-nagar, Palghat.

Divya-jivan ke Parag is a Hindi translation of Swami Sivananda's *Divine Life for Children*, published by the reception Committee of the Bihar Divine Life Conference, Bhagalpur, which has also published a Hindi pamphlet entitled *Divya Satsang*.

Sanskritik Punarutthan is a Hindi translation, by Swami Jyotirmayananda, of Swami Sivananda's *Moral and Spiritual Regeneration*. (Re. 1)

FOREIGN LANGUAGE EDITIONS

Perlen von den Uferu der Weisheit is a German translation of Swami Sivananda's *Pearls of Wisdom*, published by Sivanandashram, Walzenhausen, Switzerland.

Rishikesh gives a journalist's impressions, in Thai language, of the activities at Sivanandashram and of the *mahatmas* nearabout, together with a review of the philosophy and teachings of Swami

Sivananda. The author is Sri Kamol Chandora, Bangkok.

Yoga: Questions and Answers is an Indonesian edition of Swami Sivananda's work, translated by the late Sri Kwee Liang Tian.

Surya-Namaskar and the *Combined Annual Reports of the Divine Life Society Headquarters for the years 1955-59*, are the two pamphlets recently issued.

Sivananda Publication League, P.O. Sivananda Nagar, via Rishikesh, U.P.

LIGHT - POWER - WISDOM

(Translated into French and issued by the European Divine Life Society, Switzerland)

VOYEZ EN TOUS LE SOI

Il est une chose plus chere a l'homme que la richesse. Il est une chose plus chere que le fils. Il est une chose plus chere qu' une femme. Il est une chose plus chere que le Prana (la vie). Cette chose c'est le Souverain interieur de votre "SOI", l'immortal et misericordieux Seigneur.

Soyez bon et compatissant. Soyez pur et doux. Soyez aimable et aimant. Soyez humble. Soyez plein de sympathie. Soyez amical a l'egard des pauvres. Vivez avec eux. Servez-les. Encouragez-les dans leurs difficultes. Soyez simple dans votre facon de vivre. Voyez en tous le Soi. Rejetez l'idee de diversite. Voyez tout le monde du meme oeil.

N'usez pas de paroles dures. N'exploitez pas les autres. Ne gaspillez pas votre energie en paroles vaines et en bavardages mondains. Renoncez a tout attachement.

SERVEZ, AIMEZ, DONNEZ

Ne faites aucune difference entre les travaux humbles ou eleves. Si quelqu'un souffre d'un mal aigu de l'une ou l'autre partie de son sorps, mas-

sez l'endroit atteint tres, tres doucement. Sentez que vous servez le Seigneur dans le corps du patient. Si vous voyez sur la route un homme ou un animal qui perdent le sang, dechirez votre vetement du dessus ou votre chemise et servez-vous en comme d'un bandage. Ne vous disputez pas avec les pauvres porteurs a la gare du chemin de fer. Soyez liberal et genereux. Ayez toujours de la monnaie dans votre poche et distribuez-la a ceux qui sont pauvres et caduques.

Lorsque le corps est purifie, l'esprit se tourne naturellement vers Dieu. Il est finalement absorbe dans le Seigneur par l'amour pur, l'abandon et l'adoration.

SOYEZ VERTUEUX

Le bonheur est le resultat des actes bons, la douleur celui des actes mauvais. Les actes doivent toujours porter des fruits. Sans action, nul fruit. La vertu est un refuge aux pieds du Seigneur.

Ne faites de mal a aucune creature par pensee, parole ou action. Soyez bon et charitable. Ayez des vues liberales. Devouez-vous avec constance a la verite. Liberez-vous de la colere, de la haine et de la malice.

An Address of Felicitation

PRESENTED TO SWAMI VENKATESANANDA ON THE EVE OF HIS DEPARTURE
TO COLOMBO, EN ROUTE TO AUSTRALIA AND SOUTH AFRICA

Blessed Swami Venkatesananda! Respected and adorable Gurubhai!

In presenting to your glorious self this Address of Felicitation, we, the members of the Headquarters of the Divine Life Society and the students of the Yoga-Vedanta Forest Academy, are but giving a rather inadequate expression of the great honour you deserve as one of the foremost disciples of Gurudev Swami Sivananda, and an outstanding leader of his Divine Mission.

Blessed Swamiji, since you offered *yourself* at the feet of our great Master, in September, 1945, there has hardly been any among us who has excelled you in the spirit of dedicated, self-effacing service; matchless, unswerving devotion; and tireless, substantial endeavour in carrying out the commands of Gurudev, and playing a leading role in making his noble Mission fruitful.

Indeed, we might even say unhesitatingly that hardly any of us has equalled you in the colossal output of work in the dissemination of the Message of Gurudev through shaping and augmenting the flow of his priceless literature all over the world. You have done this in a most self-effacing manner, and never have you allowed the slightest lapse of self-assertiveness in executing the directives of the Master.

It was you who was instrumental, largely and effectively, in propagating the teachings of the Yoga-Vedanta Forest Academy through most of the literature produced by it, including its journal, *The Yoga-Vedanta Forest Academy Weekly*, since its very inception in 1948. Gurudev had merely to say the word, and it was carried out; he had only to give the teachings, and they were forthwith propagated: he had just to give you his manuscripts, and they were immediately edited and put into print in record time.

Few have worked in such close co-operation and attunement with the Master as your blessed self. Never have you questioned the wisdom of his command; never have you failed to maintain the spirit of detachment and humility in submitting to his will; never have you asked anything for yourself in your fifteen years of service at his feet.

Respected Swamiji, it is not necessary for us to measure the extent of your unparalleled role in, not only disseminating the Gospel of the Master, but especially in making the warmth and the richness of his personality felt by thousands of seekers through a number of works that you have written on him. Most of those who are associated with our Master already know you through your unique work, *Gurudev Sivananda*, besides, of course, thousands of those who had the occasion of coming into personal contact with you, here at the headquarters and during your recent sojourn in South India.

As early as ten years ago you had distinguished yourself as a brilliant chronicler of the Master's dynamic spiritual-awakening tour of India and Ceylon. Even before, you had proved yourself an asset and a tower of strength to the Divine Life Society. Indeed, you shall always continue to be so, even though the Mission of Gurudev might take you to distant places.

The network of the Divine Life Society Branches in South Africa is perhaps the best organized and most dynamically useful in spreading the teachings of Gurudev in the world. In you, Swamiji, the South African Divine Life Society will find a priceless asset as long as you stay there, and in whichever centre you go to work for Gurudev, we have no doubt, you would prove yourself a great tower of strength and a dynamic instru-

ment of his will, and thereby would also be doing as great a service to the headquarters as you have been.

Adorable Swamiji, please allow us to wish you *bon voyage* and a very useful period of divine service in South Africa, in co-operation with such glorious selfless workers as Swami Sahajananda and others, after having done similar service during your short visits to Colombo and West Australia with the assistance of Sri S.H. Sabhnani and

Sri R.T. Werther, respectively.

May God bless you, and may the grace of Gurudev be always upon you.

We remain,

Your Gurubhais, residents of Sivanandanagar, members of the Divine Life Society Headquarters and students and staff of the Yoga-Vedanta Forest Academy. Wednesday, the eighth of March, 1961.

TITLE-AWARDS

Sri Swami Bhumananda, a direct disciple of His Holiness Sri Swami Sivanandaji Maharaj, recently conducted three Yogasan training camps at Dhrangadhra, Surendranagar and Halavad, in Saurashtra. The following were awarded, on behalf of the Yoga-Vedanta Forest Academy, Rishikesh, the title of:

YOGASANA KUSHALA

At Dhrangadhra: Sri A.D. Parmar, U.D. Parmar, P.R. Dungar, P.H. Pandya, C.C. Trivedi, V.S. Vora, C.K. Shah, M.K. Raval, M.T. Patel, P.V. Pandya, B.H. Bhatt, D.N. Patel, D.L. Dave, S.M. Dave, N.M. Dave, C.G. Dave, B.N. Gosai, K.V. Zala, J.M. Mehta, V.P. Harsora, P.M. Joshi, J.V. Pandya, U.K. Limbad, A.P. Jani, P.M. Ogania, J.M. Pandya, B.C. Patel, P.U. Pathak, B.P. Pathak, P.B. Patel, S.K. Pandya, P.R. Somanai;

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At Surendranagar: Sri K.V. Madhani, J.H. Shah, H.K. Shah, V.D. Lakshman, J.S. Kuvadia, S.H. Mehta, M.A. Shah, G.B. Maskaria, P.G. Shah, C.G. Shah, S.K. Shah, K.H. Shah, H.V. Maskaria, J.B. Bhavishi, K.M. Shah, K.V. Madani, M.M. Shah, B.P. Shah, R.V. Dhruv, A.J. Dakshini, B.C. V nad, and V.S. Mehta.

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At Halavad: Sri P.H. Raval, P.B. Trivedi, C.F. Raval, P.H. Dave, A.C. Dave, G.J. Raval, S.C. Patadia, J.M. Gandhi, M.H. Patel, R.R. Patadia, S. Acharya, A.K. Jani, A.K. Kothari, M.B. Gandhi, C.H. Patel, R.H. Patel, M.M. Gandhi, B.P. Jani, N.S. Chauhan, B.B. Dave, G.K. Raval, B.L. Charola, B.D. Jala, A.K. Gandhi, and K.B. Joshi.

THE DIVINE LIFE SOCIETY

P.O. SIVANANDANAGAR, Via RISHIKESH, U.P.

To Our Reader:

Dated, the 20th March, 1961

Blessed Self,

Salutations.

Your good self might be aware that every year we publish a "Souvenir Issue" of The Divine Life Magazine in commemoration of the birthday of H.H. Sri Swami Sivananda, so that his disciples and those associated with his God-inspired spiritual and humanitarian mission may share their thoughts on his personality and teachings with one another, and also with those that have not yet come in contact with him.

Saint John said: "In the beginning was the Word, and the Word was with God, and the Word was God. There came a man sent from God. The same came for witness, that he might bear witness of the Light, that all men through him might Believe."

Since time immemorial, it is the Messengers of God that keep alive the spiritual spark in humanity, that bring about a healing grace, peace and poise into the lives of those that are afflicted, enlightenment to the seekers, and continue to interpret the Word of God, that was God, so that one might live in the spirit of the Word, and become the Word itself, on Self-realization.

We shall be happy if your goodself could send us an article (together with a copy of your photograph), dealing on your personal contact with H.H. Sri Swami Sivananda, or on his spiritual per sonality and teachings, for inclusion in the "Souvenir Issue" of The Divine Life Magazine, to be published in commemoration of his 75th birthday. (Please send us your article as early as you can.)

May God bless you. With regards and good wishes,

Yours in the Lord,
Swami Omtatsatana
SECRETARY

SIVANANDA EYE RELIEF CAMP IN CEYLON

The Divine Life Society Branch at Trincomalee, Ceylon, is organizing an Eye Relief Camp under the leadership of its President, Swami Satchidananda Mataji. The surgeon-in-charge of the Camp is Dr. Sivananda Adhvaryoo, MBBS, DOMS, who is the President of the Gujarat Divine Life Society and is well known as a veteran of numerous Eye Relief Camps which he has been conducting in Western India since more than a decade. Dr. Adhvaryoo will be accompanied by his staff and Swami Bhumanandaji of the Divine Life Society Headquarters. The Eye Relief Camp in Trincomalee will be held next moth (April).

THE DIVINE LIFE MAGAZINE

STATEMENT ABOUT THE OWNERSHIP AND OTHER
PARTICULARS OF THE DIVINE LIFE MAGAZINE

Place of Publication:

Sivanandashram,
P.O. Sivanandanagar,
Via Rishikesh, U.P.

Periodicity of Publication:

Once in every month.

Printer's Name, Nationality and Address:

Swami Chidananda,
Indian,
(Permanent address) Sivanandashram,
P.O. Sivanandanagar,
Via Rishikesh, U.P.

Publisher's Name, Nationality and Address:

Shivaprem,
Indian,
Sivanandashram,
P.O. Sivanandanagar,
Via Rishikesh, U.P.

Editor's Name, Nationality and Address:

Shivaprem,
Indian,
Address as above.

Names and Addresses of Individuals Who Own the Periodical:

The ownership of The Divine Life Magazine is vested in the Divine Life Trust, Sivanandashram, P.O. Sivanandanagar, via Rishikesh, U.P.

I, Shivaprem, hereby declare that the particulars given above are true.

Sd. Shivaprem
March 1, 1961

CONSTRUCTION OF 'KUTIR'

From the nucleus of a few small buildings, wherein the Divine Life Society was established by His Holiness Sri Swami Sivananda 25 years ago, Sivanandanagar has now grown into a world-famous dynamic centre of spiritual activities, with numerous departments and residential quarters where seekers of Truth engage themselves in *sadhana* and service under the guidance of Sri Swamiji. Many devotees, who spend their holidays at Sivanandanagar, and some of whom have chosen to stay here permanently, have built residential quarters in their own names or in memory of their relations. A single, medium-size room costs Rs. 2,500 to construct, which is done under the supervision of the Ashram's management. Those who wish to build rooms in their names may please ask for the particulars from the Secretary, Divine Life Society.